Dr Schneder

The Japan Mission

OF THE

American Board



1869 — 1904

A SKETCH

OF THE

JAPAN MISSION

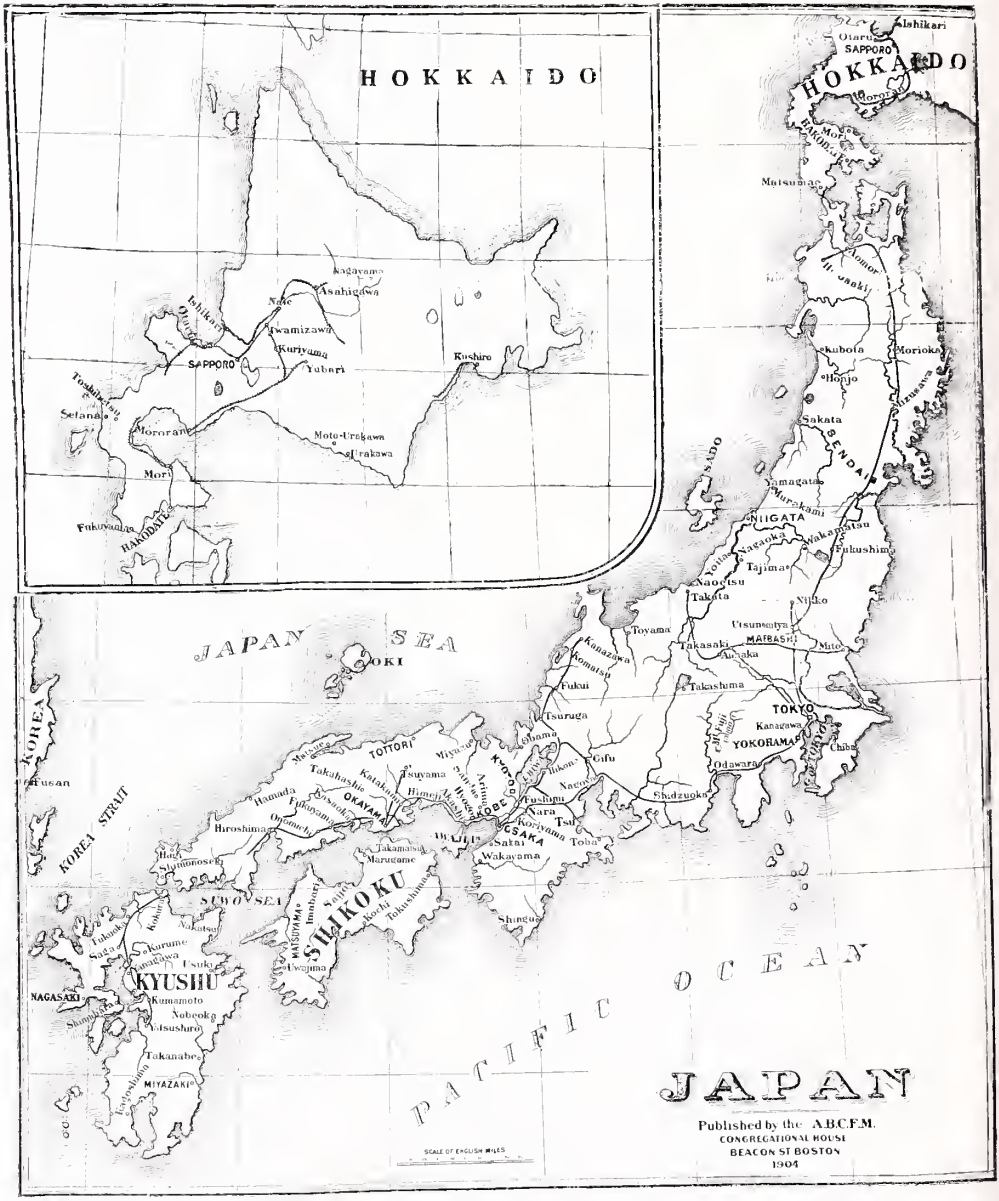
OF THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

1869——1904

By REV. JOHN H. DE FOREST, D.D.
Missionary of the Board

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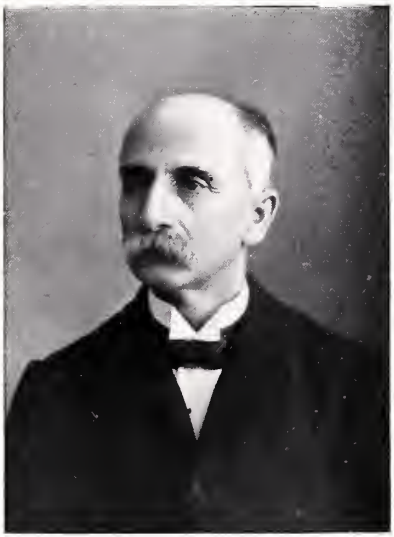

HOKKAIDO
Kagayama
Asahigawa
Nayoro
Iwamizawa
Kuriyama
Yubari
Kushiro
Toshibetsu
Sapporo
Otaru
Ishikari
Setanai
Mororan
Moto-Urakawa
Urakawa
Mori
Fukuyama
HAKODATE
Ishikari
Sapporo
HOKKAIDO
Nayoro
Monbetsu
Abashiri
Matsumae
Aomori
H. Iwaki
Kubota
Morioka
Honjo
Sakata
SENDAI
Yamagata
Murakami
NIIGATA
Nagaoka
Wakamatsu
Fukushima
Tajima
Naoetsu
Takata
Nikko
Utsunomiya
MAEBASHI
Mito
Takasaki
Kawagoe
Takashima
TOKYO
Kanagawa
YOKOHAMA
Chiba
Odawara
Shidzuoka
Toyama
Kanazawa
Komatsu
Fukui
Tsuruga
Gifu
Nagoya
Tsushima
Nara
Kuriyama
Tsu
Toba
Wakayama
OSAKA
KOBE
KYOTO
Hikone
Shiga
Himeji
Arima
Hyogo
Kasaoka
OKAYAMA
Tsuyama
Takahashi
Kamioka
Hamada
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Onomichi
Hiroshima
TOTTORI
Matsue
Miyazu
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Shimonoseki
Takamatsu
Marugame
Sakai
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Tokushima
SHIKOKU
Matsuyama
Imabari
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Sasebo
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Usuki
Oita
Kumamoto
Nobeoka
Kagoshima
Takanabe
MIYAZAKI
NAGASAKI
KYUSHU
Shimabara
Tsushima
Fusan
KOREA
KOREA STRAIT
JAPAN SEA
OKI
PACIFIC OCEAN
JAPAN
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CONGREGATIONAL HOUSE
BEACON ST BOSTON
1904
SCALE OF ENGLISH MILES

A Sketch of the Japan Mission of the American Board

New and even startling events occur rapidly in the swiftly moving land of Japan, thus giving a new standpoint from which to look back over the whole work, and new materials in which to see more clearly the plan of God who has called his children to be fellow laborers with him.

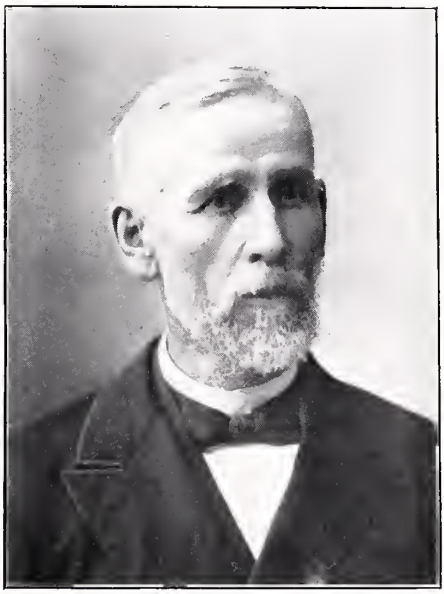
THE BEGINNINGS:

THE MISSIONARY PART



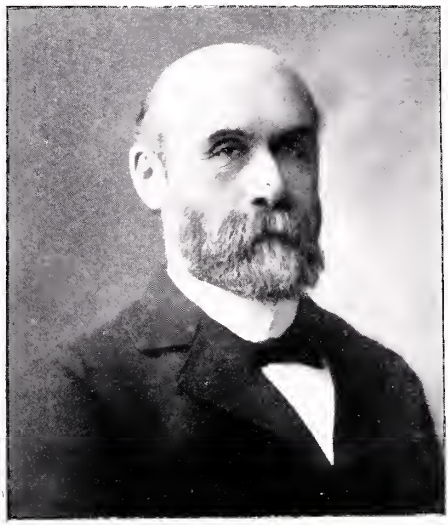
REV. D. CROSBY GREENE, D.D.

The first thing essential to success in life is to be born well. "Select good ancestors," was Beecher's advice. This was done for our mission by the Prudential Committee's choice of Rev. D. C. Greene to be the father of us all. It is worth everything to a mission to have as its founder a man of scholarly instincts, and one who sees intuitively the advantage of diplomacy. Foreign missions have much to do with the governments of the lands in which they are carried on, and therefore to know the methods of international intercourse, and the rights, privileges, duties and limitations of foreigners in a strange land is of prime consequence. No missionary knows all this better than Mr. Greene.



REV. J. D. DAVIS, D.D.

Moreover, it is necessary that the founder of a mission have a good wife, capable not only in the rearing of a model family, but in being a social leader as well. Mrs. Greene was of delicate health and was not expected to live over five years when she gave herself to this foreign work. She has surprised everybody by her record of health. Her life as a mother of eight children and as a missionary of wide influence has been a blessed example to every home in our mission and to many in others.



JOHN C. BERRY, M.D.

Before Mr. Greene had time to develop much of this power of leadership, he was joined by Rev. O. H. Gulick, born of missionary parentage, who within about four years of his landing in the country began the first Christian newspaper in Japanese. Mr. Gulick was followed a few months later by Rev. J. D. Davis, who had risen from a private to a colonelcy during our Civil War, and a born leader in whatever he did. John C. Berry, M.D., came as a medical missionary, and with rare tact and real diplomatic skill won the confidence of officials to such an extent that he was able to open doors that were shut to ordinary missionaries. Rev. M. L. Gordon, who entered our mission as a member of the Cumberland Presbyterian Church, became an excellent adviser and prophet of good things. Rev. H. H. Leavitt was the unyielding champion of self-support. These were some of the men who shaped the policy of our mission in evangelistic, educational, medical and publication work, while later



REV. M. L. GORDON, D.D.

comers like Messrs. Pettee and Gulick gave shape to work on sociological lines.

But what of the women? Associated with these men were Misses Talcott and Dudley. They kept pace with the others, and their deeds, with those of others who gradually followed, were so markedly fruitful that an English missionary said: "I know why you Americans are so successful; it is because you have such capable women workers. And we shall hereafter try the same method."

Thus our mission began, and within five years from 1869 to 1874 our leaders had wrought out a fairly well defined policy in the four great departments of scientific missionary work mentioned above.

The number of workers was rapidly increased until in 1888 there had been on our rolls thirty-four men, thirty-four wives, and thirty-five single women, a total of one hundred and three. To assimilate all this material gathered from New England, the Middle States, and even California, coming from various schools of theological thought, and containing a Baptist, a Presbyterian, a Methodist, and an Episcopalian, two of whom were among the original five leaders, was no easy task. We used to have some very lively times in the early meetings discussing measures as well as the men who brought them forward. Our dissensions rose several times to the breaking point, and it took years of argument and patience before we reached the heights of mutual regard, and learned the great lesson that each one, while heartily endorsing the main methods and policy of the mission, should have full liberty to be himself in any line of work. And thus it happens that our mission has a large proportion of specialists, and a wonderful degree of harmony and mutual helpfulness. It comes from having been started right.



REV. H. H. LEAVITT.

THE JAPANESE PART

No mission can be called permanently successful until there are native * converts as capable of leading as are the missionaries themselves. Of course

*The term "native" in this sketch is used in its diplomatic sense, as in various treaties, with no thought of disrespect.

a missionary cannot make a native leader. Only God can do that. And his method seems to be to bring together the missionary and certain natives whom he has prepared so that they become fellow laborers in one common work. The missionary teaches the native, as everybody knows. But on the other side there is the fact, which is not so well known, that the native teaches the missionary. These two react, and both learn from God new lessons of faith and love, and both revise their ideas to fit the wider situation.



JOSEPH HARDY NEESIMA.

God prepared Neesima to be one of these fellow laborers. As his biography by Professor Hardy has gone through eleven editions, and the story of his life, written by Dr. Davis, has been widely read, there is no need of taking space here for releasing even the outline of that noble life.

It may be well to refer to one mistake the Board made in sending out Mr. Neesima as one of their appointed missionaries. Such an appointment tended to separate from him his own countrymen, a policy which is now no longer considered helpful to successful mission work. The mistake, however, was soon remedied, and Mr. Neesima entered upon his educational career in connection with our mission by founding the school that has brought to the cause of missions success and honor as well as anxiety and disappointment,—the Doshisha in Kyoto.

One other beloved native name stands conspicuous in the records of our early work,—Paul Sawayama. Like Neesima, he came to the United States and studied in the hope of becoming a missionary to his own people. On his return he was willing to be employed by the mission, but Rev. H. H. Leavitt taught him the better way of self-support. A little band of less than a dozen Christians in Osaka wanted him as their pastor, and he was eager to accept their call, but how could they support him? They frankly said they could pay only the rent of a preaching place and the running expenses, and even that cost self-denial on their part. Sawayama needed $40 a month, but offered to live on $25. These few Christians reconsidered with prayer what they could do, and with great effort they subscribed six dollars a month for their pastor's salary.

There were at this time seven churches in connection with our mission, but not one of them had attempted to raise any part of the preacher's

salary. When Mr. Sawayama, in the same spirit of prayerful self-sacrifice accepted this offer, saying he would translate and teach enough to make up the rest of his living until his church could fully support him, there was not a missionary in Japan, save Mr. Leavitt, but thought it would end in failure. It was, however, a grand success. His church grew in membership and in faith. Very soon they paid him $25 a month, and the telling words in his biography do not match the reality of the victory he won:—

"The Naniwa church, at the end of five years, had increased its yearly contributions from $70 to $700. It had started another independent church in Osaka, and made a beginning of Christian work in nine other places. It had also established a Christian Girls' School in the city."

Thus our mission was blessed with native leaders, of whom the above are only specimens. There are a score of others, some of whose names will appear farther on. Besides these leaders, all through these young churches there was a wonderful spirit of generous giving of time and labor and money to spread the glad tidings everywhere. Thus a number of Americans and Japanese, each party the result of widely differing civilizations, were brought together in one common faith and with the same spirit of consecration. And the policy of our mission was pretty well formulated at this period; namely, to trust the native leaders, believing that their knowledge of native conditions was as good as ours, if not better.

THE LANGUAGE

The Japanese language, being a mixture of Chinese and Japanese, is confessedly the hardest language on the face of the earth for an adult foreigner to master. The spoken language is not so difficult, but when you add to that the book language, and then go on to letter writing, and then remember that the order of reading is just the reverse of ours, from top to bottom, from right to left; and worst of all, that the order of thought also is reversed; and yet more, when you find out that there are no real personal pronouns, no articles, no prepositions, and no such distinction of sex or number as there is in English, you have the most discouraging problem that confronts the missionary. To this day I do not know of a missionary anywhere in Japan who reads and writes his own Japanese letters in the way a scholarly Japanese does, and who reads the papers, magazines, and books with the same ease that he does those in his own tongue.

First of all, the missionary will begin to talk, then to preach, and to dictate letters and articles to his teacher. Gradually he will learn to read easy books in which the Chinese ideographs are spelled out in Japanese letters. It generally requires three years of patient study and daily practice before one can be free in the use of the language, and it takes other three

years before he can express the precious and glorious truths of the gospel with confidence, enthusiasm, and power. We have long had a three-years language course, which all newcomers take, and on which they have annual examinations before the language committee of the mission.

Yet these years of preparation are by no means fruitless. Probably every missionary influences some to become Christians long before he or she can use the language with fluency. Our early churches in Kobe and Osaka and Sanda and Kyoto were started before our missionaries could preach with ease and accuracy. But they went to Japan just at the time when the desire on the part of many to learn from foreigners was intense, and when the people would put up with broken Japanese. After these first years of stumbling our missionaries, men and women alike, went on to a fairly high degree of linguistic success.

EVANGELISTIC WORK

Of course, the first thing our leaders wanted to do was to preach the gospel. Japan at this date — the early '70s — was open only in a few ports, in each of which was a small plot of ground that foreigners could rent, and on which they could build their houses. But they could not go away from these "concessions" except by permission from the central government. The old hatred of "Western barbarians" was still strong, and the edicts against Christianity were everywhere conspicuous. It was even dangerous for Japanese to have much to do with missionaries, and Mr. Davis' teacher, who was found with some Gospels in his house, was thrown into prison, where he died.

But the spirit of inquiry was marvelously strong with individuals, and no fears could keep them away from the missionaries, whose houses in Kobe and Osaka became places for Bible study and inquiries of all kinds. In the homes of these foreigners a few Japanese learned to pray, and thus the first converts were made. These were formed into two little churches in 1874, with a simple creed like that of the Evangelical Alliance, which creed was not emphasized so much as "the acceptance of Christ and his presence in the heart."

About this time bolder steps were taken. Houses were rented and fitted over for public meetings, and nearly all the Christians became fearless preachers of the gospel to their friends and to any who would listen. Other churches rapidly sprang into existence in Okayama, Kyoto, Joshu, and Shikoku, until by 1882 there were nineteen churches, with about a thousand Christians. Neither the American Board nor any of our missionaries at first dreamed that there would be any such swift and wonderful growth of churches.

SELF-SUPPORT

The Japanese are a self-reliant, progressive, independent people, and from the very start they showed a desire to do what they could in financial lines. The policy of self-support was definitely formulated when Mr. Sawayama became pastor of the Naniwa church in 1877. He was the first Japanese to be ordained on native soil (Mr. Neesima was ordained in America), and the first to stand for self-support. It doubtless shortened his life, so heavy were the self-denials he practiced, but he inspired a movement that has had profound influence on the later churches.

In twelve years from that time there were over sixty churches, forty-two of them self-supporting, with a total membership of over eleven thousand, and their annual contributions amounted to twenty thousand *yen* ($10,000). The Kumi-ai (Congregational) churches took the lead in this policy of supporting their own pastors, building their own churches, opening Christian schools of their own, and organizing their own independent Home Missionary Society.

Yet this policy, at the first, brought to our mission a great loss. We were in our youthful and inexperienced time, and the missions of India and China furnished us no patterns of how to deal with such a progressive people as the Japanese. Our mission was divided, some advocating no use of foreign funds for any purposes save the missionaries' own expenses, others as strongly insisting on the impossibility of the few churches bearing all the expenses of evangelistic and educational work. The sad result was such a misunderstanding that Mr. Leavitt, the inspirer of Mr. Sawayama's successes, felt it his duty to resign and return to the States, where he has since been a successful pastor and warm friend of missions.

It is worthy of mention that the Kumi-ai Christians have been accustomed from the first to build their own church edifices. For a small and newly organized congregation to build an adequate meeting house often costs strenuous effort and considerable sacrifice. But it is a part of the spirit of self-help which has made the Kumi-ai body pre-eminent for its missionary and evangelistic spirit.

CO-OPERATION

Since the self-supporting churches had about all they could do to support their own pastors and build their own churches, they could do but little home missionary work. So there grew up a plan of co-operation with our mission, resulting in a joint committee of missionaries and pastors, who had the supervision of from forty to eighty evangelists who were paid from a fund of which the churches raised two tenths while the Board contributed eight tenths. A sliding scale was agreed upon, by which the native churches would annually increase one tenth until the whole work should be theirs; but the plan did not work.

It was the time when the whole Japanese nation felt bitterly disappointed over the prolonged delay of treaty revision, and the people were in an attitude of criticism and even hostility to foreigners. It was natural that the Christians should share this national feeling and should chafe under the seeming control of foreigners. Doubtless we were not so considerate and sympathetic as we might have been. So friction increased, until after a few years an abrupt break took place. The independent churches refused to co-operate any longer, and the scores of evangelists scattered over a thousand miles of territory were divided up between the churches and our mission. The churches at once formed their own Home Missionary Society, and took exclusive charge of six or seven centers, while our mission assumed responsibility for the rest.

SEPARATION

We regret to record the disagreement which resulted in this apparent break, but it is a real part of the history of our mission. We seemed to our Japanese brethren to be carrying our work, not as co-laborers with them on equal terms, but as a band of foreigners who acted together, as it were, with closed doors, and who, after forming plans, asked them to help carry them out. In our annual meetings we discussed all sorts of personal and financial questions, and we had from the first held our sessions without thinking of inviting our native brethren to our discussions. They on the contrary had kindly invited us to their annual meetings, but the farthest we had formally gone was to share with them certain important committee work.

I do not think there was any fundamental wrong on either side. Indeed, there were blessed friendships that were never broken between them and us. There were earnest prayers and loving sympathy on both sides. But the whole political atmosphere was adverse to formal co-operation and open friendship. The bitterest wave of hostile criticism that Japan has known was sweeping over the land and entering the minds and feelings of the people everywhere. Missionaries and their work could not escape this intensely hostile spirit. It was perfectly natural that these spirited Christians should share the national feeling that Western nations, by their continued insistence of exterritoriality, were unjust to Japan, and that so-called Christian nations had one standard of righteousness for their own intercourse and another for the nations of the East. Had the positions been reversed we would have acted just as they did. But we were left almost helpless in such an environment.

We rapidly adapted ourselves to the situation, and not only learned to respect their autonomy, but also to glory in it. We recognized their right to be wholly independent of us in forms of faith as well as in methods of work. So that there are now besides the independent Kumi-ai churches a number of churches aided by either the mission or the Japan Home Missionary Society.

THE KUMI-AI (Associated or Congregational) CHURCHES

These now number thirty-six, with a membership of about eight thousand, and their churches are scattered from Hokkaido to Kyushu. These form the most powerful and influential body of independent Christians in Japan, though the Presbyterians make a very close second. Among the Kumi-ai leaders is Mr. Miyagawa, who is the oldest permanent pastor of any Protestant church of Japan, having celebrated his twentieth anniversary as pastor of the Osaka church. As a preacher he stands possibly at the top. His sermons are often printed in one of the Osaka dailies. He generally is elected to preside at the annual meeting of the Kumi-ai churches. His people more than love him. They recently gave him a vacation of a year and sent him around the world to examine Christian work. He spoke at the Pan-Congregational gathering at Boston in 1899, and at the annual meeting of the American Board the same year.



REV. T. MIYAGAWA.

Another distinguished name is Mr. Kozaki, who, when our mission refused in 1878 to help him open work in Tokyo, on the ground that we had formerly agreed with the Presbyterians to leave that field for them, quietly and resolutely went to work and established two of the strongest independent churches of the capital. He became the successor of Dr. Neesima as president of the Doshisha, and afterward returned to be a leader of literary, evangelistic and other Christian effort in Tokyo. Not long ago he was sent, with his wife, by the Emigration Company to Hawaii to study the condition of the sixty thousand Japanese there, and to carry to them something of the moral power of Christianity.



REV. H. KOZAKI.

Another is Mr. Harada, the gifted pastor of the Kobe church, the president of the United Christian Endeavor Societies of Japan, and a strong writer on apologetics. One more is Mr. Osada, a successful pastor, and president of the Kumi-ai Home Missionary Society. Still another is the sweet-hearted, strong-minded, winning preacher, Mr. Ebina, whose power over students and teachers is not surpassed by anyone. He refuses to be tied by any forms of theological statement, but his heart and influence and sacrifices are deeply Christian. It is too bad to stop the list here, while there are a score of others whose names are not so widely known, yet whose consecrated power is aiding in Christianizing the nation.

THE KUMI-AI HOME MISSIONARY SOCIETY

This is one of the glories of these independent churches. When the break occurred a dozen years ago, the churches were contributing only about a thousand *yen* a year towards co-operative work. But as always happens in the new life of independence, they immediately increased their contributions. They occupied six or seven places, and have spent some years as much as five or six thousand *yen* ($2,500 or $3,000) in their enthusiasm. Their policy is to take cities where they may hope for the rapid development of self-supporting churches. The spiritual life of the Kumi-ai churches is greatly increased by their reaching out in this self-sacrificing manner to hasten the evangelization of their growing nation.

At the celebration of the twenty-fifth anniversary of this society, in 1903, it was decided to make explorations with reference to opening missionary work in Korea. Mr. Miyagawa was about to go to Korea to investigate conditions.

DISTINCTIVE WORK OF THE MISSION

When the native Home Missionary Society took over as many places as they could carry, there were left for us sixty or seventy places in which to continue the work. And in the reaction of the '90s a few self-supporting churches lost their members to such an extent as to be unable to support their pastors. These weakened churches also fell to us to aid until again they could rise to self-support.

Our mission now has twelve stations, with fifty-five aided groups of Christians, numbering about twenty-five hundred. Around these groups there are over a hundred other places which are pretty regularly touched by us. Our twelve stations in the order of their opening are as follows:—

Kobe . . 1870	Niigata . . . 1883	Tottori . . 1890
Osaka . . 1872	Sendai . . . 1886	Tokyo . . . 1890
Kyoto . . 1875	Maebashi . . 1888	Miyazaki . . 1891
Okayama . 1879	Matsuyama . . 1889	Sapporo . . 1895

The great central group consists of four stations established in the first decade, and in these four are the largest number of strong churches, the

most conspicuous boys' and girls' schools, the only stations in which we have done medical work, and in which exceptional success has been gained in eleemosynary work.

When the wave of popularity for Christian workers was at its height in the '80s, calls came to us, far more in number than we could possibly entertain, to open new stations north and south. We were able to open six most promising stations, all of which suffered heavily in the reaction of the '90s, and two of which, Kumamoto and Tsu, we were afterwards compelled to abandon. But in spite of the reaction, during the '90s we added four more stations to our number, two of them being the extremes of our field and more than a thousand miles apart.

In this direct evangelistic work, our policy is to give the least possible financial aid towards the support of the fifty-five pastors and evangelists, so that the local Christians may bear the responsibility of caring for their own evangelists. As soon as any group of Christians reaches the point of self-support, it naturally goes over to full membership in the Kumi-ai body, where it shares the privileges and responsibilities of the independent churches.

PRESENT RELATIONS

The anxiety and misunderstandings of the reaction period have passed away, and what we may call a new friendship on the basis of equality and mutual sympathy has taken the place of the earlier relations. We now invite the pastors and evangelists of the Kumi-ai churches to attend all sessions of our annual meeting save the one in which we discuss our personal and financial matters. We have recently invited prominent pastors to give us at our annual meeting their frank opinions in any line that, in their judgment, will be of value to us in our work. And anyone who wishes to know what these gifted and experienced native pastors can teach us missionaries should read Rev. T. Harada's paper on "Some Points of Contact with and Opposition to Christianity in Japanese Character," also Rev. T. Miyagawa's address on "Christianity and Japanese Modern Thought." These valuable



REV. T. HARADA

addresses are translated and are worthy of being put into permanent form among missionary literature.

The Kumi-ai Christians in turn invite any and all of us to attend their annual meetings as corresponding members. They cordially visit the fields in which we labor, they welcome the evangelists whom we are aiding to their annual meetings as corresponding members, and they stand shoulder to shoulder, nay, heart to heart with us in wide evangelistic efforts. It is the truest kind of co-operation, spiritual and brotherly, rather than financial and governmental.

THE ORTHODOXY OF THE KUMI-AI CHURCHES

There have been some sweeping rumors to the effect that the Kumi-ai leaders have gone over to naturalism and that the churches are honeycombed with Unitarianism. The truth is, as has been intimated under "Separation," that every mission that had developed a wide and successful work felt the friction that came from the political situation, when all Japanese hated the exterritorial chains in which they were held by foreign powers. To this was added the new theological thought that has affected the whole Christian world and has made necessary a revision of the theological thinking of the past.

In this transition period it was natural that among the large number of talented thinkers in the Kumi-ai churches there should be many who desired to revise what they had received at the hands of the missionaries. It is to the credit of these leaders that they delighted to read the new books of the Christian thinkers of the West. And it revealed a new line of sacred patriotism on their part when they studied into what God had done for their nation through the old religions, and how the new and supreme revelation of God in his Son could be harmonized with the leadings of the past. That higher criticism, the evolutionary philosophy and the grave defects of our modern civilization, shook the faith of some of these to whom the revelation of Christ was but a recent experience, was perfectly natural. The new knowledge compelled a new study of history and theology on the part of all of us missionaries, and the attempt to harmonize the past and the present unsettled even one of our missionaries. A few of the gifted native leaders fell into doubt and frankly resigned their positions as pastors and teachers. Others grappled with doubts, and worked out in prayer and suffering not only their own salvation but that of their flocks. We rejoice that in all these days and years of profound trial, worse than positive persecution to endure, the Kumi-ai churches as a body have not swerved from the essentials of faith. In the very depth of this period of intellectual distress and of national antipathy to foreigners, they reduced their creed to its lowest terms, which then lacked not one single essential that in all ages has made the Church victorious. Here it is, worthy of large type :—

"We believe in the one infinite and perfect God, who is revealed in the Bible as Father, Son, and Holy Spirit.

"We believe in Jesus Christ, who being God became man, and for the sake of saving a sinful world, took on Himself our infirmities, died and rose again.

"We believe in the Holy Spirit, the giver of new life.

"We believe in the Bible, which was given by the influence of God and which makes us wise unto salvation.

"We believe in the Holy Church, baptism by water, the Holy Supper, the Lord's holy day, the everlasting life, the resurrection of the dead, and righteous rewards and punishments."

We cannot look back over the history of these churches, their successes and trials and losses and spiritual growth, without profound thanksgivings to God. What Dr. A. D. Hail (Cumberland Presbyterian) says will form a fitting close to this section: "This third of a century has seen the development of the Kumi-ai churches, a body of some twelve thousand Christians who wield an immense influence in the nation, far beyond the circle of their own immediate membership, and with a pulpit that numbers amongst its members men of great intellectual worth and spiritual power."

EDUCATIONAL WORK

THE DOSHISHA

It is a deep-rooted conviction among Congregationalists that religion cannot flourish apart from education. Consistent with this conviction is the fact that our American Board has a belt of sixteen colleges around the wide non-Christian world. Of these, the Doshisha with its two departments for boys and girls, and the Kobe Girls' College are the two institutions with which the name of our mission is indissolubly linked.

For the following reasons the Doshisha has been for years a famous institution:—

It was founded in the midst of bitter opposition in Kyoto.

The native founder, Dr. Neesima, was a man of international reputation.

The able "Kumamoto Band" of thirty students early identified themselves with the institution.

In less than fifteen years it became one of the largest and most successful mission schools in the world.

It was the place of glorious revivals and of consecrated mission work.

The school promised to become such a great moral power that prominent non-Christian Japanese were led to contribute over 30,000 *yen* ($15,000) to its funds.

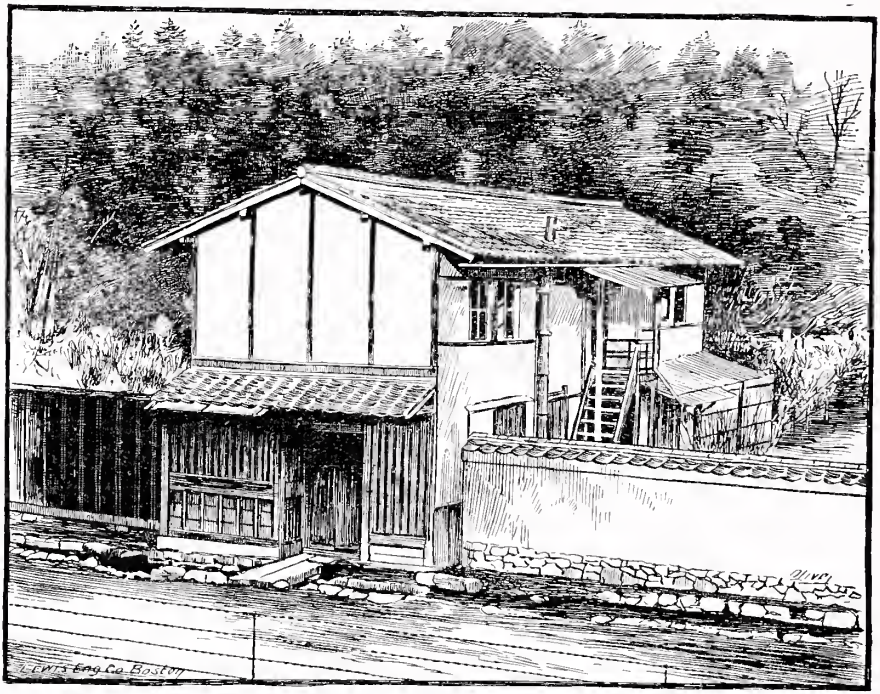
Because of the deep disappointment over its rapid deterioration in numbers and spirit.

During the friction and misunderstandings of the '90s, the Japanese Board of Trustees secretly changed the unchangeable constitution of the school, which made Christianity the foundation of moral education in all departments.

The American Board instituted legal proceedings and thus recovered the school to its original constitution.

Since the reorganization of the board of trustees and the recovery of the original constitution the school has been gradually gaining in number of students and regaining its old time earnest Christian spirit.

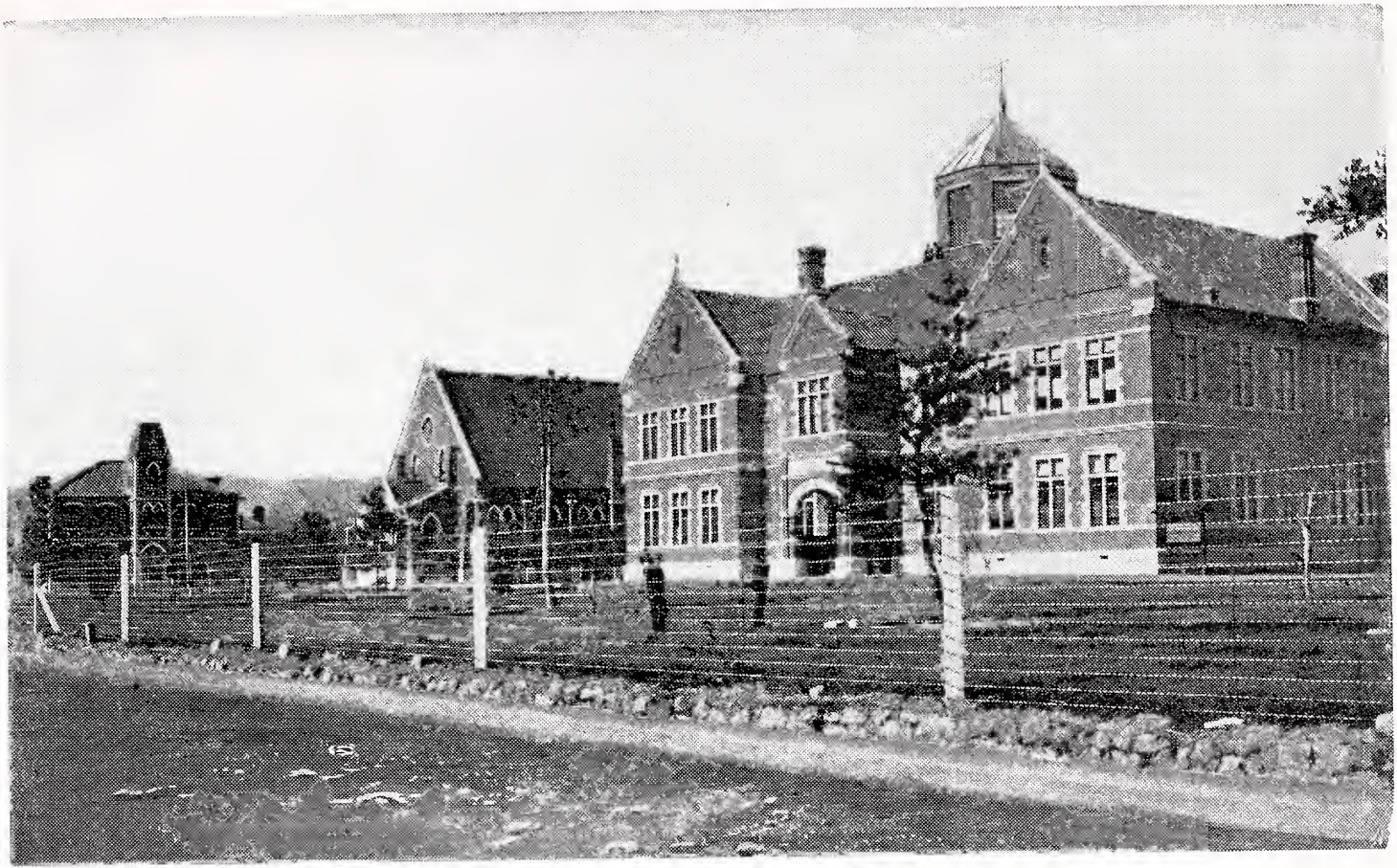
The history of the Doshisha is not only the central portion of the history of our mission, but it is a part of the general history of Protestant missions in Japan.



FIRST BUILDING OF THE DOSHISHA.

It took six years of great trial and perpetual temptation to discouragement before the institution was fairly on its feet. Everybody will understand the opposition of that stronghold of Buddhism in Kyoto, and it is natural that the officers of that city should show no friendly feelings toward the foreign invaders of the sacred capital with their message of Christianity.

But inside our own mission also was a most difficult problem. Not a foot of land could we buy, not a shed or building of any kind could we own in our own name; nor could any foreigner at that date live outside the open ports unless he were hired by some Japanese at a regular salary.



THE PRESENT DOSHISHA BUILDINGS.

No such problem had ever before confronted the missionaries of the American Board in any of its twenty fields. We had no precedent by which to go. The question was, Shall we entrust to Japanese the tens of thousands of dollars necessary for buying land, building houses and establishing the school; and in addition to that, shall our missionaries have their salaries sent through a Japanese, and they thus become the legal employees of that Japanese?

With no precedent in the history of missions to guide us, the answer to our prayers in respect to this wholly new question was an emphatic, Yes. The entire plot of land just north of the imperial palace, five and a half acres, was bought for the low price of five hundred dollars, and in November, 1875, the Doshisha opened with Messrs. Neesima and Davis as teachers of eight pupils. It began its work in Mr. Neesima's house with a tender, earnest prayer meeting in which all the pupils also took part, and then adjourned to the small building that had been rented for the recitations.

The first conspicuous increase of students was the entrance of some thirty young men from Kumamoto (1876), who had been taught Christianity by Captain Janes, formerly an instructor in West Point, and an earnest Christian scholar. No other band of Christian students in Japan ever had such a thrilling experience, for it came near ending in a massacre of them all, including Captain Janes. The plot was fortunately discovered and averted, but the young men met bitter persecutions, from which they went in a body to the Doshisha. They became the pride of the school, and began to shape its destinies. Their courage in the face of threats from a hostile city, their scholarly ability, their noble spirit of self-sacrifice, and their power as preachers, soon made the Doshisha the most conspicuous of Christian schools. It may be stated here that two of these young men afterwards became Mr. Neesima's successor as presidents of the Doshisha.

With the increase of students came the desire to make the institution a university, and rich gifts came from American friends, of whom the Hon. J. N. Harris, of New London, Conn., gave one hundred thousand dollars to found the Harris School of Science. Handsome and permanent buildings of stone and brick began to adorn the campus, and several dormitories were erected in the vicinity. Interested by Dr. Neesima's appeal for aid, many Japanese contributed freely to the permanent funds of the school.

At times there were wonderful and precious seasons of religious interest, that brought scores of young men into the church, that deepened the spiritual life of the churches far and near, and that left an abiding sense of the presence of God in the institution. I believe the first Christian summer school in Japan was held in the Doshisha (1889), when twenty-six schools, representing seven denominations, made a gathering of 700 students. When this first period of prosperity (1890) reached its height, there were 700 young men and 200 young women in its various departments. From the two theological departments 112 had been graduated and over 2000 students had taken longer or shorter courses.

The death of Neesima, January 23, 1890, was an irreparable loss to the school, which began to decline in numbers and in spirit. Then came the most staggering blow possible,—the secret changing of the constitution by the Japanese trustees in such a way as to exclude the Bible from the collegiate department. The mission was exceedingly grieved over this apparent abuse of a sacred trust, and the feeling of disappointment in America was profound among the churches that had given of treasure and prayer for this school. "You can't trust the Japanese," was the sentiment that rapidly pervaded the constituency of the American Board. So great was the loss of confidence in the Japanese that some contributors to the Board sent with their gifts this condition, "Not a cent of this for Japan."

But all the while there were those of us who felt that this apparent breach of trust was not the act of immoral men. The new president, Mr. Kozaki, and shortly afterwards his successor, President Yokoi, with their advisers, were sincere, upright, Christian gentlemen, who were actuated by one great and good purpose,—to broaden out the Doshisha into a national institution that should have the two government priviliges of (1) freedom from conscription, and (2) liberty to enter the government colleges and universities on an equality with the graduates of government middle schools.

There is no doubt but that the government has had a narrow and restrictive policy toward all private schools. But not to have freedom from conscription means that students will not stay in Christian schools, but will enter some government school where there is exemption from military draft. It is this law that has been the bane of all the large mission schools in Japan. The main condition of escaping it is to conform to the perfectly proper government regulation for public schools, that there shall be no religious instruction. This meant for the Doshisha that the Bible must be taken not from all the departments, but only from the collegiate course. So the Japanese, believing that the best interests of the school could be gained in no other way than by taking the Bible out of the collegiate department; believing that the Christian influence, example, and instruction of the Christian teachers, together with voluntary Bible study, voluntary morning prayers, and voluntary attendance on Sunday services would conserve the religious spirit of the school; and believing that under the trust customs of Japan they had a right to use the trust as in their judgment seemed best for the interests of the school, they decided to act on their own responsibitity, without consulting either our mission or the Board. As high an authority as the chief justice of the supreme court of Japan assured the trustees that they were within their legal limits in making the change in the constitution.

At that time there was extreme friction between the Japanese leaders and our mission. Even our missionaries had been dismissed from the school, and the American Board had been informed that no more aid of any kind would be received from them. Under these circumstances the trustees knew it would be fruitless to consult us, knew we would never consent to a

change in the constitution, and that we would influence the Board against them in case they should carry the case over our heads to Boston.

So they changed the constitution secretly. Our mission and the American Board acted in a dignified manner over this supreme disappointment that at first seemed like a great immoral venture as well as sheer ingratitude on the part of those whom we had implicitly trusted. After a proper time had elapsed, the Board sent out to Japan the Hon. N. W. McIvor, formerly consal-general at Yokohama, a lawyer of international experience, to bring suit against the trustees for the recovery of the Doshisha to its original constitution.

There now threatened to be one of the most interesting legal questions of New Japan brought into the civil courts for settlement. It was certain that the trust customs of Japan would clash violently with the trust laws of the West, and religious interest in the case paled before the wider international and commercial interests that might be involved. But the question never got into the courts. I am told on good authority that the highest officials of Japan (cabinet officers) were fully consulted by the Doshisha trustees, and that the latter were virtually told: "You may carry out your change of constitution so far as we are concerned, but if the foreigners actually begin a legal process, you must back down. We will never permit this case to come into our courts."

When Mr. McIvor was about to serve the papers, nine of the twelve trustees resigned, the other three remaining in order to appoint their successors. They accepted the inevitable with good feeling, opened the doors for full consultation with the mission, and appointed only such new trustees as were agreeable to the mission. Thus closed the stormiest chapter in the history of this great institution of learning.

There is now, in the general opinion of our mission, no condemnation for the men who tried to change the Doshisha constitution. It was a great mistake, yet the more easily committed because of the acute nationalistic feeling that, at that time, took the form of anti-foreignism. But it is a pity that these trustees, so many of whom had studied in the United States and had personally met the princely donors of the Doshisha as well as the officers of the Board, and knew them as true friends of Japan, did not trust them and seek their advice.

I record this part of the Doshisha history in the interests of mutual good will and in the hope that no one will retain suspicions of the honesty and trustworthiness of the Christians of Japan. It should be remembered that we missionaries always most earnestly desired to secure precisely those two government privileges, for the sake of which the Doshisha authorities felt it necessary to sacrifice the wishes and feelings of their most generous foreign givers. Since the restoration of the school the trustees have secured the more valuable of these privileges, and the students are no longer liable to be called away from their studies to serve in the regular army for three years.

It remains to secure the right of the students of Christian schools to compete with those of the government schools in entrance examinations for government colleges and universities. It would be better yet were new friends of this growing college to raise it to the rank of a strong Christian university, where students could have, to the end of their studies, that helpful and inspiring Christian environment.

That the Doshisha has a wide hold on the Christians of Japan is seen from the fact that the Hon. S. Saibara, a member of parliament, took the presidency under the restored constitution (1899), and when he went to the States to study at first hand our Christian institutions the Hon. K. Kataoka,* one of the most distinguished statesmen of Japan, and an earnest leader in the Presbyterian Church, gladly accepted the presidency of the school (1902). So "the Doshisha looks forward into the future with great hope and courage." There is before it "a career of great prosperity as a center of Christian light and knowledge in Japan."



HON. K. KATAOKA.

KOBE COLLEGE

Following the traditions of Congregationalism, no sooner were our single women on the field than they began little classes which soon grew into the three great girls' schools of our mission, situated in Kobe, Osaka, and Kyoto. While all these schools have the same high purpose of training the physical, intellectual, and spiritual natures of the girls, each has a distinctive history.



MISS ELIZA TALCOTT.

The Kobe school has developed into a college, and its course of study is higher than that of the other two. It is the only school out of our eighteen boys' and girls' schools that always has been, and is now, in the hands of the mission. In the early days Japanese patrons of the school contributed about $1,500 for one of the buildings, otherwise the school has been supported with grants from the Woman's Board of the Interior. It has had great and solid successes, and is one of the most conspicuous mission schools for girls in all Japan. Its founder was Miss Talcott, and its present head is Miss Searle.

* Died October 31, 1903.

BAIKWA

The Osaka school, the *Baikwa*, is the first Christian school established in Japan without the aid of Board money. Mr. Sawayama's Christians, in the early enthusiasm of their self-support spirit, founded this school, which rapidly grew to be one of the largest in Japan. Our Board has co-operated by giving two or three of our single women to live on the same grounds and to be permanent aids in every way possible. Miss A. M. Colby has been the longest resident there. The success of this school was an inspiration to the Kumi-ai Christians everywhere, and at least half a dozen similar schools have sprung up in the great centers of Niigata, Kumamoto, Okayama, Tottori, Matsuyama, and Maebashi, all of which have been of excellent service to the churches and to Christian homes, and indirectly to the wide work of girls' education throughout the empire.

We should record one event of national importance that probably would not have been such but for this school. The first principal of this school, Rev. Mr. Naruse, became so impressed with the absolute necessity of girls' education, that he went to the United States, where he made a thorough study of the largest and best colleges for women. Returning to Japan, he published and lectured until he won the confidence of wealthy and titled men and women, who enabled him to found the first and only university for women in Japan. Though but two years old, this institution already has over a thousand pupils. And just to show how one thing leads to another, I may add that Principal Naruse is the man whose influence enabled Dr. Scudder in the winter of 1902–3 to accomplish his remarkable work of lecturing in the great cities of Japan in behalf of the sixty thousand Japanese laborers in Hawaii.

DOSHISHA GIRLS' SCHOOL

The Doshisha Girls' School, though founded with Board money, had to be put under Japanese control just as the Doshisha College was. Being a part of the Doshisha Company, its fortunes have waxed and waned with those of the college. Amid great trials it has accomplished a glorious work. Our missionary, who has been longest in connection with this school, is Miss M. F. Denton. It is honored with the name of the Hon. K. Kataoka, Presbyterian, as president, while its principal is Mr. Chiba, a Baptist. This is but one illustration of the broad Christian principles of the Doshisha.

These three oldest and largest of the girls' schools that are connected with our mission are a splendid monument to the intellectual and spiritual power of the single women, as well as to the self-sacrificing yet truly independent spirit of the Japanese Christians.



GLORY KINDERGARTEN AT KOBE, JAPAN.

BIBLE WOMEN'S SCHOOL

In this connection should be mentioned the Bible School for Women in Kobe, from which some sixty graduates have gone forth mainly into direct Bible work, or as wives of the pastors. Misses Dudley and Barrows founded this school eighteen years ago, and have been associated with it ever since, until Miss Dudley, after thirty years of most successful work, we regret to record, resigned from the mission and returned to the States.

KINDERGARTEN

We must not omit Miss Howe's Glory Kindergarten in Kobe. Undoubtedly it is the highest grade of kindergarten work done in Japan. At least it has attracted such attention that the government constantly competes with the churches in engaging her graduates. It is with regret again that we lose this valuable teacher, who has recently been called back to Chicago.



MISS M. J. BARROWS.

It is an important chapter in the history of our mission, this work of girls' education. Over five hundred graduates have gone out of these schools, and thousands have attended them long enough to feel their uplifting influence. As for the indirect influence of these and similar schools of other missions, I recently heard a high official state that women missionaries had builded far better than they dreamed, in that they had inspired the government, when a system of female education in Japan seemed almost impossible, with new hope and courage, which had resulted in the present higher girls' schools that now number eighty, while one hundred and twenty private schools of the same grade are open to girls of every class save the very poorest.

MEDICAL WORK

It is worthy of notice that the first form of Christian work that won the admiring attention of the Japanese was medical work. Save Dr. Hepburn, the honored father of medical missions in Japan, it was the American Board that had two of the most successful medical missionaries that have labored in the empire, Drs. Berry and Taylor. In our mission, as in others, the physician had the inside track. He could do what others could not do, and could go where others had no entrance. Dr. Berry jumped at once into prominence, and was placed in charge of the Prefectural Hospital in Kobe.

By his rare sympathy and tact, as well as by his medical skill, he was soon welcomed in the interior and in places where other foreigners found it impossible to go. He speedily opened four places within fifty miles of Kobe. Later he accepted a position in the Okayama Prefectural Hospital, and organized dispensaries in many near towns, where the preacher could then go in safety with his message.

It is like a dream in these days of absolute freedom of travel and work, to look back only thirty years and see how medical men were in the vanguard of the missionaries, going before them, allaying the apprehensions, and changing the prejudices of the people, and thus preparing the way for the wide proclamation of the gospel. They were the ones who made it possible to hire houses and open preaching places, where otherwise it would not have been done for long years.

Dr. Berry in those early days did one signal piece of work in the prisons of Japan. By his medical success and courteous ways he gained permission to inspect the prisons, and made a report to the government, suggesting in humanitarian interests many changes. This was probably the first foreign inspection of Japan's prisons. This report was sent to the heads of all the prisons for reference, and was doubtless to some extent the beginning of a series of reforms that have made the prisons of Japan every way comparable with those of Christendom.

In 1885 Dr. Berry began work in Kyoto, and established one very important branch of the Doshisha—the hospital department. This came to have some four thousand patients in a year. He founded here also a training school for nurses, which sent out dozens of women admirably fitted both in knowledge and in Christian love for their chosen work. He built a home especially for the missionaries of Japan of any denomination, where they could come for prolonged treatment. But in the reaction that separated the missionaries from the Doshisha, Dr. Berry also was deprived of his position as head of the Doshisha Hospital (1894). Since then he has returned to the States and settled in Worcester, Mass., where he has easily secured a remunerative practice, and is still enthusiastically championing the cause of missions.

The rapid advance in medical knowledge through the many government medical colleges and prefectural hospitals, as well as the increasing number of private hospitals, have lessened the demand for medical missionaries. But Dr. Berry's own words conclusively state the case in a nutshell: "The sphere for medical work in Japan now is practical humanity and direct work for souls. So long as men sin and suffer, so long will the hospital, consecrated to Christ, remain a potent agency through which to preach the gospel."

PUBLICATION WORK

When our mission was commenced there was not a newspaper or magazine of any kind in the empire. The first Christian newspaper in the Japanese language (1875) came from our mission. "Nearly all the missionaries of every mission in Japan at that time contributed to its circulation, and many made also valuable literary contributions. We owned the first Christian printing office which was established at Kobe by Rev. O. H. Gulick. After eight years it was passed over to Japanese Christians, as is the custom of our mission to pass over every form of work just as soon as the Christians will be responsible for it. Since then there have been more than a dozen Christian magazines connected with our mission and the Kumi-ai Christians, the most of them wholly independent of us.

Dr. Davis was the first missionary in Japan to publish an original tract in the Japanese language (1874). Two or three brief translations had previously been made by Dr. Hepburn and others, but the honor of the first tract written for Japanese fell to us. More than that, this tract, "The Short Way to Know Christianity," struck the mark so accurately that it went through edition after edition until within ten years it reached the total of one hundred thousand copies. It cost imprisonment, and in one instance death in prison, for those who in those days of forbidden Christianity dared to aid us prepare and circulate these tracts.

Ever since that first tract it has been the ambition of nearly every member of the mission—man or woman—to publish something. Some of our tracts have had phenomenal success, and have gone through many editions. A few of these were expository, but many were apologetic, taking up the objections to Christianity, or leading up to Christ through lines of history and science in a popular way.

The writers of our mission, however, have aimed at something more solid and permanent than tracts. Dr. Greene was for long years our scholarly representative in Bible translation, and with the aid of Mr. Matsuyama the New Testament work resulted in such an attractive and impressive style that it has won a strong hold not only on the minds of the Christians, but is being freely quoted in the literature of the day.

Dr. Davis has published various books, mainly on theological lines. Dr. Learned is the author of fifteen volumes of commentaries, aggregating some eight thousand pages; and eight other commentaries have been published besides, as well as many other books, some of which, to be sure, have fallen flat, while others are living aids in extending the knowledge of Christian truth.

We are not content with publishing in the Japanese language alone, for we have a dozen volumes in English, some of which have had a wide welcome. Of these are Dr. Gordon's *An American Missionary in Japan* and Mr. Cary's *Regeneration of Japan*, books that have given reliable

and inspiring information concerning the relation of Japan to Christianity. Dr. S. L. Gulick's *Evolution of the Japanese People*, just out, promises to add much to a sympathetic understanding of this great people, while his *Kingdom of God* is a convincing study concerning the progress of the Christian religion.

Dr. Atkinson's *Prince Siddartha, the Japanese Buddha*, was just in time to save a vivid picture of what the Japanese used to believe, but which estimate of Shaka is fast melting away from the memory of this progressive people. Dr. Davis, having worked shoulder to shoulder with Dr. Neesima until the latter's death, knew him as no other living man did, and his *Life of Neesima* is a fine supplement to that of Professor Hardy's. Mr. Allchin, the father of music in our mission, and a member of the joint committee of the missions on the new hymn book, is just putting through the press this hymnal of about four hundred hymns that will be used by all the churches, except the Episcopal, which uses 125 of these union hymns. Dr. Pettee's *Ishii and His Orphanage* unfolds that most successful piece of benevolent work.*

Besides these, in order to extend the knowledge of things Japanese, and to correct wrong impressions of the government and the people by giving what Dr. Greene calls "the missionary estimate of the Japanese people," our mission has been active in publishing timely articles in *The Congregationalist*, *The Outlook*, *The Independent*, *The Missionary Review*, *The Japan Evangelist*, and other magazines. And we rejoice in the honor given to Dr. J. T. Gulick by Romanes, who called him one of the greatest of living evolutionists for the scientific articles he had published in *The Journal* of the Linnean Society of London, and which with others are soon to appear in book form.

The mission in twenty-eight years has put in circulation over seven hundred and twenty-five thousand tracts and books, covering more than fifty-two million pages. The number of titles on our list now is eighty-eight. The sales during 1902 were twenty-one thousand eight hundred and thirty-two copies of books and tracts, containing one million four hundred and sixty-eight thousand three hundred and twenty-six pages.

The Kumi-ai Christians have done a splendid work through the press. Knowing their own people as no foreigner can, they early ventured to publish intensely interesting and helpful booklets, that had a powerful influence in modifying hostile criticisms and also in leading thoughtful men to become Christians. They fearlessly and ably replied to attacks on Christianity by Buddhist and agnostic scholars, and have helped much to create a tolerant spirit among the thinking classes. And to-day among the ablest editors and magazine writers and novelists of the capital are found men who were spiritually educated in the Kumi-ai churches.

* *Sunrise in the Sunrise Kingdom* by the author of this sketch, is in press and will be brought out next year by the United Society of Christian Endeavor in its series of mission study text-books.

SOCIOLOGICAL WORK

Our mission was the first among Protestant missions to be associated with a successful orphanage. Ever since Mr. Ishii began it with one orphan in 1887, Dr. Pettee has kept this work before the public. He has collected funds with great success in Japan and in the United States. The last great gift of $5,000 was from a friend in America whose name has not yet been disclosed.



J. ISHII.

But this institution did not grow up on contributions of money so much as on the unqualified love and devotion of Mr. Ishii, backed by the untiring assistance of Dr. Pettee. It began in a Buddhist temple, and many a time while Mr. Ishii and his children were studying the Bible and worshiping the living God, the friendly priest on the other side of the curtain was saying his prayers before the gilded images.

This institution now cares for two hundred and thirty-six children, while as many more have graduated into society and are earning their own living. The praise of this institution is in all the land, evidenced by its list of ten thousand and twenty-two sustaining members, who give a *yen* a year; by its new buildings already completed, and others rapidly rising into place; by its hundreds of visitors annually; and by the Blue Ribbon sent Mr. Ishii from the palace.

The orphans have a fine industrial department, one section of which is a printing house. It issues in English and Japanese an illustrated magazine, *The Asylum Record*, with entertaining accounts of the inner workings of the orphanage, and bright letters from the boys and girls who have graduated and are out in the world winning praises and growing in character.

It is an almost unprecedented thing in Japan for the Emperor to honor a Christian worker, but Mr. Ishii's work is worthy of Imperial notice. This devoted, humble man, whom hundreds of children delight to call "father," is fittingly rewarded, after fifteen years of self-sacrificing labors, with this decoration by imperial authorization. But what is of even more significance is the influence of his prosperous work upon both the Christians and the Buddhists.

The Kumi-ai Christians alone have several other institutions on similar lines. One is the work of Mr. Kaneko in Maebashi, where he limits the

number of orphans to thirty-six. One of his graduates is such a skillful weaver that he was selected to weave a piece of silk for the Crown Prince.

The Kumi-ai Christians have an exceptional record in their prison work. They became moral instructors in many prisons, especially in Hokkaido. Here Mr. Tomeoka got his first enthusiasm, and later on he studied criminology in Massachusetts and New York. Not long after his return to Japan he was appointed moral instructor in the model prison of Japan, the Sugamo, but the Buddhist priests violently agitated against him, so that at last he was removed, but at the same time promoted to be instructor in the Government School for Prison Officials. While holding this office he has opened a Family School close by Sugamo Prison, where he is also training wayward boys. His work is worthy of the material sympathy of his American friends as well as of those in Japan.

Another illustration of the way the gospel goes into the hearts of prisoners is given in Mr. Hara's work for discharged prisoners. He takes them right into his home, which they freely share with his wife and numerous children. It is a marvel how this man and his noble wife love this work of helping those whom people generally will not help. But it is no marvel that these men worship him and reverently call him "father." The secret of his success is in his own words: "I firmly believe from my own experience that criminals can be reformed. The salvation of Jesus can save them entirely from their sins. Our success brings glory to Christianity."

There are over sixty thousand criminals in the prisons of Japan, and this man has befriended over five hundred of them. The real success of his loving work lies in the fact that over four hundred have been saved to honest lives and are a help to society.

One other form of sociological work is all we can notice here. It is the Factory Girls' Home in Matsuyama, on the Inland Sea. It has just been opened (1902) under the encouragement of Dr. S. L. Gulick and a reformed prodigal, Mr. Omoto. The factory girls of Japan have a hard time of it, their work hours being at least twelve. They are frequently under the care of immoral men. It is a grave sociological problem how to get at these girls and give them the moral environment they need. This Omoto met Mr. Ishii, who told him to be a Christian. He then went back to Matsuyama and became an earnest Christian. Being forced to work, he entered the mills as a day laborer, where he saw these ignorant girls exposed to all sorts of evil influences. With Dr. Gulick's help he opened a Factory Girls' Home, married a Christian woman, and the twain have begun the first work of this kind in Japan. A representative of the central government inspected this Home, and said he knew of nothing like it in its hygienic, educative and moral advantages, and wished there might be many such. In view of the fact that these girls are mainly daughters of farmers, Dr. Gulick says: "We have reason to believe that no form of work we are doing or can do will give us and the gospel such a hold

on the working and farming classes in this part of Japan as this Home does and will do."

Thus Mr. Ishii, by his devoted work for orphans, has inspired a wide work among the Kumi-ai Christians, and indeed through all the churches of Japan. But that is not all. As intimated above, the Buddhists have deeply felt the value of this work, and have "imitated" it, as is often said. I believe there is more than imitation in their benevolent labors in behalf of orphans and others, for one of the strong doctrines of Buddhism is a deep pity for the unfortunate. To be sure, it has never heretofore taken the form of hospitals and asylums and rescue work, but it has inculcated the spirit of loving aid, so that with such living examples as Christianity affords the Buddhists are aroused to open asylums, and test the strength of their traditional teachings by new forms of loving work. As a Buddhist priest said to me, "We are very grateful to Christianity, which has awakened us from our sleep, and has inspired us with a new life."

CONCLUSION

Here, then, are the five great forms of work that the experiences of the past century demonstrate to be necessary in carrying on scientifically a large mission enterprise in the midst of a civilized and progressive people. And our Japan Mission, with the Kumi-ai churches, has not only utilized every one of these, but has been foremost in the majority of them.

If you consider these various forms of work all going on simultaneously, all mutually helpful, in which there is very little distinction between foreigner and native, the great whole inspired by love to God and man as taught by our divine and risen Lord, you will get a view of what we are trying to do. We are no longer pressing medical work, as the Japanese physicians are so efficient and hospital facilities so abundant that there does not exist the same necessity. In all other departments there is and can be no abatement of effort.

No other mission in Japan begins to do as large an evangelistic work as we are carrying on with such a small amount of money. I know it costs some missions proportionately double what we have. No other schools of like size are aided so little as are ours. Yet the mission is on the verge of being crippled, and is absolutely prevented from increasing its efficiency just for the lack of a little more aid.

It has been estimated that our mission and the Kumi-ai churches in Japan are responsible for the Christianization of not less than twelve million Japanese. This is an appalling responsibility. Our twelve mission stations are planted in each of the four great islands of the empire, and in all but three of the places we were the first mission organization to take possession. We occupy strategic centers and have a strong hold upon all classes.

We have a mission plant second to none in the completeness of its equipment and in the ability to produce results. Every department of work, with peculiar emphasis upon the evangelistic, is thoroughly organized and in condition to accomplish the best possible results. The relations existing between the Japanese and the missionaries have never been more satisfactory. We are not using our plant to the limit of its capacity because of the lack of sufficient means to operate it.

The Japanese churches and Christians are sacrificing with commendable zeal and earnestness not only to be self-supporting, but to assist the weaker congregations and churches. After they have done all in their power, there is imperative need of assistance from the Board in aiding the new and beginning congregations and in sending out trained Japanese evangelists to preach the gospel of Jesus Christ in places where as yet there is only a company of ready listeners.

So great is this need felt to be that one of the oldest members of the mission recently said that in his judgment an increase in the appropriations made to the mission of five per cent, all to be used for evangelistic work, would practically double the results of our efforts in a single year. The entire country is ready for aggressive evangelistic effort.

At the National Osaka Exhibition held in the summer of 1903, union evangelistic services were conducted for 153 days, in which 245,868 Japanese heard the gospel preached, and many of them for the first time, and 16,221 signed cards, giving name and address, and expressing a desire to know more about Christianity. These are now scattered all over the empire, and should be followed up by able Japanese evangelists and with adequate Christian literature. There is no end of the opportunities opening before the mission, yes, already wide open.

The missionaries are constantly in demand in different parts of the country to take part in services or to supervise and direct. A much larger force of men and women could be profitably engaged in this work all the time, while opportunities for personal work with individuals are constant and inspiring.

The churches of our constituency who have so generously helped us in the years that are past need to know that we are face to face with opportunities we cannot touch. We need your earnest prayers for this great empire with its forty-five million people, and for us whom you have commissioned to preach and exemplify the gospel to this people. And we need your generous aid to continue and perfect these five great methods of Christian work.

CHRONOLOGICAL TABLE, JAPAN MISSION

1597 Six Franciscan fathers and twenty other persons crucified at Nagasaki.

1624 All foreigners except Dutch and Chinese banished from Japan. All Japanese forbidden to leave the country.

1638 Persecuted Japanese Christians revolt at Shimabara: 3,700 massacred.

1827 A circle formed in Brookline, Mass., which had for its object the evangelization of Japan.

1837 An American firm in China takes several shipwrecked Japanese sailors back to Japan, but was not permitted to land them.

1845 Captain Mercater Cooper in the "Manhattan" landed twenty-two shipwrecked Japanese sailors in Yedo Bay, but no Americans were permitted on shore.

1854 Opening of the country effected by Commodore Perry.

1858 Treaty negotiated by Hon. Townsend Harris.

1858 August 1. Sailors and marines from two men-of-war landed and held the first Protestant Christian service on Japanese soil.

1859 July 4. Four ports declared open to commerce and residence.

1861 American Secretary of Legation assassinated.

1864 First Protestant baptism.

1866 May 20. Dr. Verbeck baptizes Wakasa and his brother.

1868 *De facto* rule of the Shogunate gives way to the actual rule of the emperor. Beginning of the Meiji Era.

1869 July 13. The Prudential Committee adopted a resolution recommending the Board to open a mission in Japan.

1869 September. The Board at its annual meeting at Pittsburg authorized the opening of the mission.

1869 November 30. Japan Mission begun by Mr. and Mrs. D. C. Greene.

1871 Mr. and Mrs. O. H. Gulick and Mr. and Mrs. J. D. Davis join the mission.

1872 March 10. "The Church of Christ in Japan," the first Protestant Japanese Christian Church organized in Yokohama.

1872 Dr. and Mrs. Berry and Dr. and Mrs. Gordon join the mission.

1873 Beginning of public preaching in Japanese in Kobe. Publication of the first tract, "Chika Michi."

1873 February 24. Issue of the edict which led to the withdrawal of the public proclamations against Christianity.

1873 Publication of two of the Gospels in Japanese.

1874 April 19. Kobe Church, organized with eleven members.

1874 May 24. Osaka Church organized with seven members.

1875 November. Doshisha opened at Kyoto with eight pupils.

1875 December 27. First Christian newspaper in Japanese, "Shichi Ichi Zappo," begun by Mr. Gulick.

1876 September. First buildings of the Doshisha opened. Kumamoto band of some thirty young men entered Doshisha. Sunday was made an official holiday.

1877 January 20. Organization of Naniwa Church in Osaka. Ordination of first native pastor (Sawayama) in connection with the mission.

1877 Beginning of the Doshisha Girls' School by Miss Starkweather. Beginning of discussion of self-support.
1878 January 2, 3. Dendogwaisha organized at Osaka. Sent out nine students to preach during the summer: receipts, $71.69; expenditures, $69.90.
1879 Graduation of the first theological class from the Doshisha.
1880 Publication of the whole New Testament in Japanese.
1884 March. Great revival in the Doshisha.
1884 Opening of the Kobe Women's Bible School.
1885 Hospital Department of Doshisha established at Kyoto by Dr. Berry.
1886 The name Kumi-ai (Associated) first formally recognized by the churches at their annual meeting.
1887 Okayama Orphanage started by Mr. Ishii.
1888 Publication of the Old Testament in Japanese.
1888 Had been 34 men, 34 wives, 35 single women in the mission.
1889 February 11. Promulgation of the constitution of Japan.
1889 First summer school.
1890 January 23. Neesima died. Height of prosperity for Doshisha.
1894 War of China and Japan. Revision of the treaties.
1895 Visit of the Board's first deputation to Japan.
1895 Dendogwaisha became independent of financial aid from the Board.
1899 Hon. S. Saibara, president of the Doshisha.
1900 October 24–31. General Conference of Protestant Missionaries held in Tokyo.
1900 Union Forward Movement in Evangelistic Work.
1902 Hon. K. Kataoka, president of the Doshisha.
1902 Factory Girls' Home opened in Matsuyama.
1903 Japan Missionary Society initiates plans for work in Korea.

APPENDIX

STATISTICS, JANUARY 1, 1903.

Number of churches	78
Independent churches	36
Unorganized congregations	27
Pastors	48
Evangelists	37
Church members:—	
Men	5,538
Women	5,155
Total	10,693
Net loss	163
Additions on confession in 1902	826
Decrease from 1901	54
Deaths in 1902	161
Dropped in 1902	470
Sunday schools, average attendance	4,728
Total contributions	*yen* 42,730
Increase of contributions over 1901	8,941
Contributed for church expenses	23,346
Contributed to the Missionary Society	2,911
Contributed for church buildings	7,651
Value of church property	135,106

THE TWELVE STATIONS OF THE AMERICAN BOARD MISSION IN JAPAN

Congregations which have not yet been formally organized into churches are not here mentioned.

KOBE.

The mission's mother station; the port for a large part of the mission; the seat of its chief educational work for young women.

Rev. John L. Atkinson.
Mrs. Caroline G. Atkinson.
Miss Martha J. Barrows.
Miss Ada B. Chandler.
Miss Gertrude Cozad.
Miss Mary A. Holbrook.
Rev. Arthur W. Stanford.
Mrs. Jennie P. Stanford.
Miss Olive S. Hoyt
(in Maebashi for study).
Miss Cora F. Keith
(in Maebashi for study most of the year).
Miss Susan A. Searle.
Miss Eliza Talcott.
Miss Elizabeth Torrey.

Population of field over 1,700,000. Four independent and five aided churches; Kobe College; the Woman's Evangelistic School; Glory Kindergarten Training School; the monthly paper, *Morning Light*.

KYOTO.

The ancient capital; twenty-seven miles up the river from Osaka, forty-seven from Kobe; seat of the educational work for young men.

Rev. Geo. E. Albrecht.
Rev. Otis Cary.
Mrs. Ellen M. Cary.
Rev. Jerome D. Davis.
Mrs. Frances H. Davis.
Mrs. Agnes D. Gordon.
Rev. Morton D. Dunning.
Mrs. Mary W. Dunning.
Rev. Dwight W. Learned.
Mrs. Florence H. Learned.
Rev. Frank A. Lombard.
Miss Mary F. Denton.

Population of the field about 1,650,000; seven independent and seven aided churches; the Doshisha schools; the Airin and Imadegawa kindergartens.

MAEBASHI.

The capital of the province of Joshu, seventy miles northwest of Tokyo; one of the great centers of the silk industry.

Rev. Hilton Pedley.
Mrs. Martha J. Pedley.
Miss Fanny E. Griswold.

Population of the field, 800,000; five independent and four aided churches; a girls' school; a kindergarten; an orphan asylum.

MATSUYAMA.

The capital of the province of Iyo on the north coast of Shikoku and south side of the Inland Sea, one hundred and eighty miles west of Kobe.

Rev. Sidney L. Gulick.
Mrs. Cara F. Gulick.
Miss H. Frances Parmelee.
Miss Cornelia Judson
(residing in Uwajima at the west end of the island).

Three independent and four aided churches; one girls' school; one industrial school; population of the field, 1,700,000.

MIYAZAKI.

The prefectural town of the province of Hyuga on the west side of Kyushu, three hundred miles west of Kobe.

Rev. Cyrus A. Clark.
Mrs. Harriet M. Clark.
Rev. C. Burnell Olds.
Mrs. G. Davis Olds.
Miss Julia A. E. Gulick.

One independent and one aided church; population of the field about 500,000.

NIIGATA.

The capital of the large province of Echigo on the west coast, one hundred and seventy miles from Tokyo.

Rev. Horatio B. Newell.
Mrs. Jane C. Newell.
Miss Clara L. Brown.
Rev. William L. Curtis.
Mrs. Gertrude B. Curtis.
Miss E. Pauline Swartz

One independent and one aided church: population of the field, 1,800,000.

OKAYAMA–TSUYAMA.

Okayama, the capital of the province of Bizen, on the north coast of the Inland Sea, ninety miles west of Kobe. Tsuyama in the interior of the same province, the chief town of Mimasaka province, thirty-five miles north.

OKAYAMA.

Rev. James H. Pettee.
Mrs. Belle W. Pettee.
Miss Alice Pettee Adams.
Miss Mary E. Wainwright.

TSUYAMA.

Rev. Schuyler S. White.
Mrs. Ida M. White.

Three independent and five aided churches; one orphan asylum; one school for poor children; population of the field, 1,200,000.

OSAKA.

The great commercial and manufacturing city; the center of the organization of the Kumi-ai churches; twenty miles east of Kobe.

Rev. Geo. Allchin. Wallace Taylor, M.D.
Mrs. Nellie M. Allchin. Mrs. Mary F. Taylor.
Miss Lucy E. Case. Miss Abby M. Colby.
Miss Mary B. Daniels.

Five independent and four aided churches; the Baikwa Girls' School; the *Christian World* (the organ of the Kumi-ai churches).

SAPPORO.

The political capital of the northern island, Hokkaido.

Rev. Geo. M. Rowland. Rev. Enoch F. Bell.
Mrs. Helen A. Rowland. Mrs. Anna E. Bell.
Miss M. Adelaide Daughaday.

Three independent and two aided churches; population of the island about 1,000,000.

SENDAI.

The chief commercial, educational and military city on the northeast coast, two hundred miles north of Tokyo.

Rev. John H. De Forest. Mrs. Elisabeth S. De Forest.
Miss Annie H. Bradshaw.

Three aided churches.

TOKYO.

The center of all Japan; seat of the Mission's publication work and of the co-operative work of the missions.

Rev. D. Crosby Greene. Mrs. Mary J. Greene.

Three independent churches and three congregations aided by the Japanese Home Missionary Society.

TOTTORI.

Near the shore of the Japan Sea, eighty miles north of Okayama.

Rev. Samuel C. Bartlett. Mrs. Fanny S. Bartlett.
Rev. Henry J. Bennett.

One independent church.


FRANK WOOD PRINTER BOSTON